

Serials

What is the W.S.C.F.?

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No. 4



*Our field is the world
Group of students at the Federation Chalet*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
(Switzerland)

WHAT IS THE W. S. C. F. ?

...a living tradition

Today in more than fifty countries when students become members of a great variety of local or national Christian organizations in their universities and colleges, they enter at the same time the wider fellowship of the World's Student Christian Federation.

The W.S.C.F. was founded in 1895 in a medieval castle in Vadstena, Sweden, by a group of five already existing American and European Student Christian Movements, who were committed to a "substantial endeavour to enable Christ to come alive to students so that He may lay claim to their souls". To fulfil this task they had a vision of a Christian Association in every college, a Student Christian Movement in every nation, with all united in a world-wide fellowship through the Federation. In the following years the first W.S.C.F. General Secretary, John R. Mott, visited student groups in twenty-two countries, and by 1897 there were national S.C.M.s in China, Japan, India and Ceylon, Australia and New Zealand, and South Africa. In 1911 the first effective contact was made with the Orthodox student world.

... in 1920 Henri-Louis Henrion took over its leadership as the Federation plunged into a vast, post-war relief effort out of which came in 1925 an independent organization, International Student Service.

... in 1932, W. A. Visser 't Hooft became General Secretary and led the discussions by which the Federation sought to reformulate its message in the light of more serious Bible study and the pressing needs of the world. At the General Committee in Java, 1933, and in California, in 1936, the Federation became increasingly aware of the growing importance of the Pacific area.

... in 1938, Robert C. Mackie undertook the task of guiding the W.S.C.F. and preparing for its participation in the conference of fifteen hundred Christian youth from seventy countries held at Amsterdam in August, 1939. During the war years the Federation headquarters were in Canada, and the General Secretary's efforts were concentrated on strengthening its relationships with the many Christian student groups in the United States and in helping to organize new Movements in the countries of Latin America.

... in 1946 students from around the world met for the first time in eight years at the W.S.C.F. General Committee in Switzerland, to renew the bonds of Christian fellowship and to plan for the post-war work of the Federation, and for the rebuilding of Movements in war-devastated areas. The Committee recognized the growing seriousness of the crisis in the university and urged its Movements to continue their study of its essential nature and purpose and the evangelistic task of the S.C.M. within it. The following year the

Federation took a leading part in the second World Conference of Christian Youth held in Oslo, Norway.

... in 1949 the General Committee met at Whitby, Canada, and Philippe Maury took over as General Secretary. The years since then have been notable for the rapid development of Christian work among the students and professors of South East Asia, and for the vital conversation which has gone on, both in national S.C.M.s and in the Federation itself, on the place of the Christian in the contemporary world struggle, on the nature of the missionary task of the Church, and on the various aspects and problems of the ecumenical movement.

... in 1952 plans are well under way for the third World Conference of Christian Youth to be held in December at Travancore, South India, and for the General Committee in Poona, India, in January, 1953 — the first such meeting to be held in Asia in a quarter of a century. Its program emphasis is upon the witness which the S.C.M. must bring to the individual student in the confusion and instability of the contemporary situation, and its task is to plan the future work of the Federation as it seeks to carry on the "living tradition" of witnessing to Christ in the universities of the world.



Four General Secretaries

Robert C. Mackie, W. A. Visser 't Hooft, Henri-Louis Henrion, John R. Mott

WHAT IS THE W.S.C.F.?

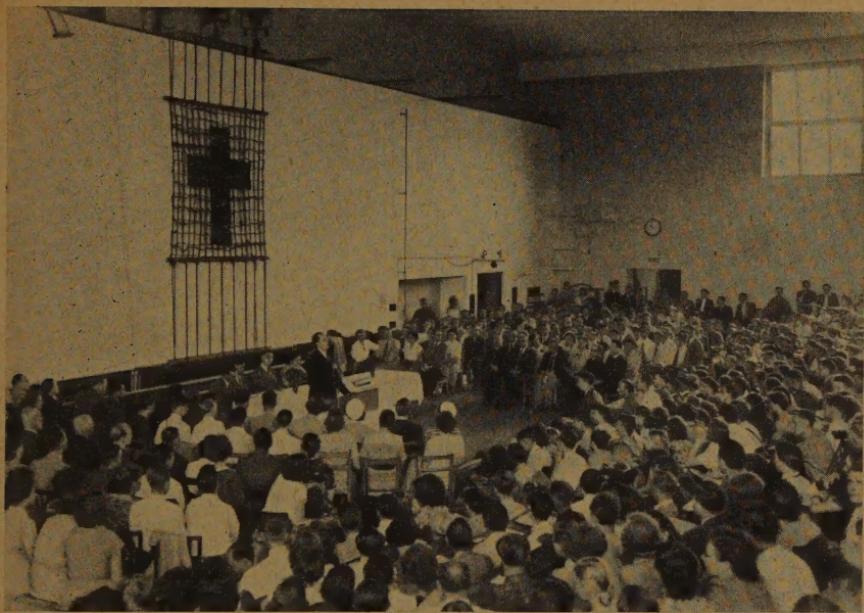
...witnessing throughout the world

The real life of the Federation is in the life of local and national Christian organizations in the universities and colleges of the world — independent Movements, sections of the Y.M.C.A. or Y.W.C.A., and church-related associations. A useful general term is the "Student Christian Movement". Twenty-two such national Movements are formally affiliated to the World's Student Christian Federation, eight are Corresponding Movements, and twenty-two others are in the Pioneering stage. But wherever they are, and whether large or small, their *raison d'être* and that of the Federation is the same — evangelism, "witnessing" to Jesus Christ within the universities of the world.

Independent Movements in such countries as Australia, New Zealand, Great Britain, India, Pakistan, Ceylon, Burma and Canada follow the same general organizational pattern, and their activities, as well as those of Movements of other types, tend to centre around the same concerns. A growing recognition of the importance of Bible study and the development of personal religious life, and an increasing consciousness of their evangelistic task and their responsibility towards the Church have been reflected in their program emphases. Their concern for evangelism has expressed itself in such varying forms of social service as the Rural Service Squad of the Indian S.C.M. and city slum work projects in New Zealand and the United States. The implications of the Christian faith for the university community, for the various academic disciplines, and for political life have all been included in their study programs. The Federation has sought to provide, through its publications and conferences, an ecumenical and international context in which members and leaders of its Movements can see their own problems more clearly, can exchange ideas and experiences, and through Christian fellowship, renew their strength for the task of proclaiming the Lordship of Jesus Christ in all realms of life.

But while program emphases may be similar, the lives of Student Christian Movements are influenced greatly by the environments in which they work. The problems of S.C.M.s in nominally "Christian" countries differ from those in, for example, the countries of South East Asia, where they are tiny minority groups. With the assistance of the older, more experienced Movements in this area, the Federation has made a special effort in recent years to help these Corresponding and Pioneering Movements to develop their programs and to encourage contact among the previously isolated parts of the South East Asian student Christian community. To further these ends, it appointed a W.S.C.F. Secretary to work with them, and sponsored a Leadership Training Course for student leaders of the S.C.M.s of the Philippine Islands, Malaya, Indonesia, Thailand and Burma.

The S.C.M. in the Philippines, Japan, China and Korea are the Student Sections of the Y.M.C.A. and Y.W.C.A., although the churches have also begun to work among students in the Philippines. Though the Federation hears little news from China, and misses greatly the advice and leadership



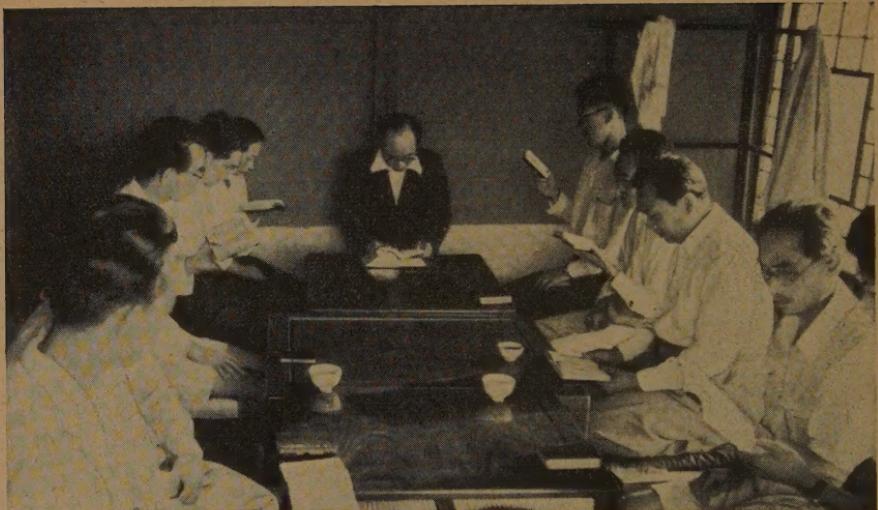
German students witness to Jesus Christ

of the Chinese Movement, we are confident that our friends there are continuing to witness to the Lordship of Christ. The Federation hopes soon to get a clearer picture of the needs of students in Korea in order to give them all possible help.

European Movements, with the exception of the interdenominational British S.C.M., are mainly denominational — Lutheran in Scandinavia, Germany and Austria, Reformed in France, Holland, Belgium, Italy, Switzerland and a very small group in Spain. There is little information about our Movements in Czechoslovakia and Hungary. The Russian S.C.M. outside Russia has a long-established work among students in Paris, and since the war has been active among refugees in Germany and among Russian students in the eastern United States.

In the United States seventeen national organizations are members of the United Student Christian Council, an Affiliated Movement of the Federation. Some are denominational, others are independent S.C.M.s, and the Student Y.M.C.A. and Y.W.C.A. are also members.

In Latin America the S.C.M. works in predominantly Roman Catholic countries among small, non-Roman minorities. The Federation Secretary in this area helped them to organize a Latin American Leaders' Conference, where they were joined by representatives of student Christian groups in the Caribbean. This conference provided the first opportunity for students from these widely-scattered S.C.M.s to share their problems and hopes, to discover ways of strengthening their Movements, to learn how the Federation can



Japanese Christian professors studying the Bible

help them in their work, and to experience the reality of their participation in a world-wide Christian fellowship.

In South Africa the five sections of the S.C.M. share in the difficult racial situation in that country. The Movement's new constitution provides for representation of the Afrikaans, English, Coloured, Asiatic and Bantu Student Christian Associations in its General Committee, where there will be an opportunity for common consultation and planning. There are also Student Christian Movements in Nigeria, the Gold Coast and Sierra Leone, and it is hoped that a full-time secretary for West Africa may be found in the near future. Some work is also being done in Uganda at Makerere College, and in Egypt, Lebanon and Syria.

Through its work with these Student Christian Movements who are "witnessing throughout the world", the Federation endeavours to carry out its central purposes as defined in its Constitution :

- a) To lead students to accept the Christian faith in God — Father, Son, and Holy Spirit — according to the Scriptures, and to live as true disciples of Jesus Christ.
- b) To deepen the spiritual life of students and promote earnest study of the Scriptures among them.
- c) To influence students to devote themselves to the extension of the Kingdom of God in their own nation and throughout the world.
- d) To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavour by so doing to draw the nations together.
- e) To further either directly or indirectly efforts on behalf of the welfare of students in body, mind and spirit which are in harmony with Christian purpose.

WHAT IS THE W.S.C.F. ?

...an encounter

A famous Christian leader has written a book entitled, "Real Life is Meeting". Another remarked: "It is said that in heaven there will be no more partings. I hope there will be no more meetings." Tired participants in numberless committees and conferences will understand the second point of view, but Christian students of many lands who have met at Federation committees and conferences have experienced the truth of the first — that these constitute one of the best techniques for discovering and expressing the real meaning of the W.S.C.F. and the demands of God on such an international and ecumenical community. They have been enriched spiritually and intellectually by meeting together with students from unfamiliar church traditions and different political backgrounds, and have gained a wider perspective and new insights with which to face the problems in their own national situations.

... in the political struggle

The fact that the Federation has been remarkably successful in transcending divisions of nation, race and colour has from its very beginning been taken as a sign that this is possible and only possible in Christ. There have always been members of the Federation who were convinced that it is part of the task of Christians to bring the political and social order under the Lordship of Christ, and at the General Committee in 1946 this concern found expression in the appointment of a Political Commission. This group had as its purpose the stimulating of national Movements to undertake their Christian responsibilities for discussion of, and action on, political issues and problems, providing guidance for such discussion and action, creating the method for international sharing of the results of this activity by national Movements, and for the dissemination of information on current political issues. The Commission undertook this task and one of the most significant results of its work has been the publication of a Grey Book entitled *The Christian in the World Struggle*.

When the Federation Officers met in January, 1951, they felt called to say something with regard to the implications for the W.S.C.F. and its member Movements of the growing political tension and the outbreak of war in some areas. They re-affirmed that "God's grace is stronger than human events, and that our fellowship, if truly founded in Christ, will be preserved even through war". However, they repudiated the idea that war is inevitable and recognized the Christian's urgent duty to make all possible efforts for peace, since war with all its horrors also endangers the unity of Christians and is an offence to the Church of Christ. They recognized that while Christians must know where they stand in the world struggle, they must be constantly open to fresh guidance from God, watching lest they be dominated by national loyalties and pressures or political ideologies. As members of the World's Student Christian Federation "our peculiar vocation in face of world divisions is to evangelize in the name of Christ. In the national Movements... there are members who have already taken clear political positions which actually bring them on to opposite sides of the world struggle. In such circumstances

it is obvious that, as an international organization, the W.S.C.F. cannot associate itself with any one group and can only call all its members to mutual love and intercession. God help us to continue praying for one another and for the world of men in sincerity and faith..."



*Potato peeling
An international "encounter" at the Federation Chalet*

... in the ecumenical movement

The motto of the Federation, *Ut omnes unum sint*, keeps constantly before its members the goal of the unity of the Church for which Christ prayed. The General Committee, meeting in 1946, "urged all members of the Federation to recognize its responsibility and calling, as an independent ecumenical Christian organization, to be a pioneering and revolutionary force for and within the universal Church of Christ upon earth". With members coming from various liturgical traditions, the Federation has been a veritable "experimental laboratory of ecumenism" in which students have come to know and appreciate new forms of Christian worship and in which these traditions have mutually enriched one another. In an effort to encourage and give leadership to this ecumenical thinking in its national Movements, the Federation has organized a series of "ecumenical consultations" which have considered the problems which arise because of the sin and scandal of the divided Church.

Outstanding among these is the question of intercommunion. This is the point at which the ecumenical tension becomes most real, sometimes painfully so, for students meeting together at Federation conferences, where some realize for the first time that it is not possible for them to partake of Holy Communion with all their Christian fellow students. The Federation recognizes that the Student Christian Movement is not a church, and that there can be no Federation communion service, since there is none in which all its members can participate, while remaining loyal to the rules of their own churches. At its conferences it has frequently invited the churches to celebrate this sacrament, encouraging those students, the rules of whose churches prevent them from actual participation, or who because of the rules of the church or the celebrating priest or minister, are not invited to partake, to attend with adequate intellectual and devotional preparation. While this has proved valuable in the past, the General Committee in 1949 found it impossible to bind the Federation to this or any alternative practice, believing that "this question can never become closed until we have the reunited Church for which we pray".

FEDERATION FINANCES

It takes money to carry on the program of an international organization like the Federation. Staff salaries have to be met; Secretaries must travel if they are to help Movements in various parts of the world; office expenses have to be paid, and conferences and meetings always cost money. Moreover, since the last war the Federation has made annual grants to some of its national Movements, either to help them to face a difficult reconstruction period or to build up new work in pioneering areas. The Federation is grateful to the many reconstruction and mission boards and societies, and to the private foundations, especially the Hazen Foundation, which have helped it to meet some of these needs. But it must rely primarily on the support of its national Movements and of their individual members; and on Senior Friends, who remember with gratitude the experience in Christian faith and living they received through the Federation in the past.

The total budget of the Federation in 1952 was \$84,000. Contributions from national Movements covered 56%, gifts from individuals and private foundations 14%, grants from church and mission boards 13%, income from publications 14%, and miscellaneous sources 3%.

On the expenditure side, 20% was spent for staff salaries, 10% for the travel of Secretaries and Special Visitors, office expenses represented 24%, publications 15%, conferences and meetings 13%, grants to national Movements took 15%, and miscellaneous expenses the remaining 3%. A separate budget of approximately \$10,000 for the General Committee of the Federation, to be held in India in January, 1953, is covered by special gifts from students and Senior Friends.

The 1953 budget will follow approximately the same pattern. You may be interested to learn of a few special projects, chosen at random from among those which the Federation will undertake in the coming year. It will continue the development program in Latin America through the work of a Secretary and grants to national Movements, with an expenditure of about \$10,000. In addition to the cost of the General Committee, about \$7,000 will be spent in South East Asia, and \$7,500 has been set aside for Germany and aid to Orthodox refugee students in Europe. A leadership training program will cost \$3,000; \$4,000 has been budgeted for missionary education, and \$5,000 for theological education. The carrying through of these projects depends on the continuing support of churches, mission boards and foundations, but it depends even more on each of its members recognizing his personal responsibility for the work of the Federation around the world.

WILL YOU DO YOUR PART TO MAKE THIS PROGRAM POSSIBLE?





PIONEERING MOVEMENTS

	31 Austria
	32 Bolivia
	33 Colombia
	34 Cuba
	35 Egypt
	36 Gold Coast
	37 Greece
	38 Guatemala
	39 Iran
	40 Lebanon
	41 Malaya
	42 Mexico
	43 Nigeria
	44 Paraguay
	45 Puerto Rico
	46 Peru
	47 Dominican Republic
	48 Sierra Leone
	49 Spain
	50 Thailand
	51 Uganda
	52 Venezuela

ING MOVEMENTS

nd Uruguay 29a)
M. outside Russia

FEDERATION PERSONALITIES



Marie-Jeanne de Haller

ROBERT C. MACKIE (Great Britain),
Chairman
KUANG WEN-HAN (China), Vice-Chairman
M. M. THOMAS (India), Vice-Chairman
RUTH WICK (U.S.A.), Vice-Chairman
LEILA W. ANDERSON (U.S.A.), Treasurer
HIEL D. BOLLINGER (U.S.A.),
Deputy-Treasurer
PHILIPPE MAURY (France),
General Secretary
MARIE-JEANNE DE HALLER (Switzerland),
Assistant General Secretary
HARRY DANIEL (India), Secretary
VALDO GALLAND (Uruguay), Secretary
KYAW THAN (Burma), Secretary



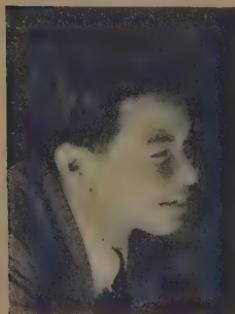
Philippe Maury

EVENTS IN ASIA

World Conference of Christian Youth, December 11-25, 1952, Kottayam, Travancore, South India. Three hundred young people will meet at this world conference in an Asian setting, organized by the World Christian Youth Commission, of which the Federation is a member. "Christ the Answer" is the central theme of the conference.

Federation Conference, December 30, 1952 - January 5, 1953, Madras Christian College, Tambaram, India. This meeting will continue the discussions of the W.C.Y.C. conference on the university level, and will give delegates to the General Committee an opportunity to meet with their Asian fellows to study together the problems facing Christian students today.

Federation General Committee, January 9-21, 1953, at Poona, India. Here representatives of the member Movements of the Federation will meet to plan its program for the next three years. With the theme, "The Christian's Engagement in the World", the delegates will study how the Church, the W.S.C.F. and the S.C.M. can best meet the needs of students caught in the uncertainties and disillusionments of the contemporary world.



Kyaw Than



Valdo Galland



Harry Daniel

WHAT IS THE W.S.C.F.?

... service

The emergency conditions created by two world wars have resulted in Federation cooperation with other international student organizations to bring physical and spiritual help to distressed students around the world. Initially in response to the desperate situation of Viennese students after the first war, the Federation launched European Student Relief. The appeal met with an instant and generous response from students in Western Europe, the United States and India, and several million dollars worth of food and supplies were sent to Austria, Hungary, Czechoslovakia, Germany, Russia, Poland, Serbia and Asia Minor. This feeling of solidarity among university students found more permanent expression in 1925 with the organization



Mobile student health service unit organized by World University Service in Madras

of International Student Service, which carried on a program of relief and international education. Between the wars, as relief needs declined, the education and cultural program expanded through conferences, seminars, study tours and work camps. The outbreak of war in the Far East in 1937 again brought relief work to the fore, and the Federation continued to express its Christian concern for all those in need through participation in the National Student Relief Committee in China, the main responsibility for which was assumed by the Student Y.M.C.A. and Y.W.C.A.

In 1943 World Student Relief was formed as a cooperative effort of I.S.S., Pax Romana (the Roman Catholic International Student Secretariat), and the Federation. They were later joined by the International Union of Students and the World Union of Jewish Students. Throughout the remaining

years of war and in the difficult period of post-war reconstruction students in many countries gave generously through World Student Relief to help those in war-devastated areas. Prisoners of war were aided; food, clothing and scholarships were provided for thousands of destitute students; medicines, sanatoria and rest centres were made available to the sick; D.P. students were resettled; university buildings were reconstructed, and destroyed books and instruments replaced. Equally important, students who had been isolated during years of conflict were given an opportunity to meet again with those from other countries and to renew the international exchange which had been cut off by war. This personal encounter, together with material relief, are the two main purposes of the new World University Service which was organized in 1951 and in which the Federation participates. Various aspects of student and university welfare are the main areas of its work. Maintenance of hostels, provision of supplementary food and clothing, educational supplies and equipment, establishment of health services, and assistance to refugee and D.P. students are the activities in which national committees in South East Asia, Japan, Europe and North America are engaged. Conferences, studies on special problems such as student health, access to the university and technical assistance combine sharing of experience with efforts to find constructive solutions to university problems.

Throughout the history of student relief work Federation members have played an active role. In countries such as Australia and New Zealand, Great Britain, Canada and the United States, where the main function has been money-raising, national Movements have had a prominent part. In these and other countries members of S.C.M.s have served as staff and committee members of the various relief organizations. A most moving side of this work has been the contributions of national Movements in countries as far removed from the scene of relief action as West Africa and Latin America, as a result of their fine sense of community in the Federation.

But the Federation has not only contributed money and personnel in this great joint relief effort — it has gained much through its cooperation with other international student organizations in meeting the needs of students regardless of their nationality or creed. It has been able with the help of these other groups to assist many more students than it would have otherwise, and its members have had an extremely valuable opportunity for contacts both with Catholic students and with the non-Christian student world.

* * *

A further expression of concern for their fellow students of other countries has been evidenced by Federation members in the decision by certain S.C.M.s to help delegates of other Movements to attend the Federation General Committee and the third World Conference of Christian Youth, both to be held in India at Christmas, 1952. American students have set aside part of the money they have raised for these meetings so that the Federation may help delegates from some countries who cannot raise enough funds for all their travel expenses. New Zealand will help to bring the Malayan delegate, Australia an Indonesian representative, and Japan someone from Korea. This growing sense of Christian community among students around the world as a result of participation in Federation activities, can, if imaginatively used, provide the basis for deeper fellowship and greater service in the future.

WHAT IS THE W.S.C.F.?

...thinking ahead

The W.S.C.F. shares in the concerns of each of its national Movements, and when these come together in the Federation they share with one another the efforts made and the study work done in their own countries and think ahead on possible lines of action for the future.

The primary task of the Federation and its member Movements is to witness to the Lordship of Jesus Christ in every realm of life and to proclaim the Good News to those who do not know Him. In addition to the regular S.C.M. program, this has frequently been done through "university missions" in which the Gospel is presented to students in its fulness during a week or more of lectures, discussion groups and individual counselling.

Within the S.C.M.s themselves small groups of Christian students, desiring to re-think their own faith, have turned most often to Bible study. To help them the Federation has organized Bible study training conferences, and has emphasized the devotional side of conferences on other subjects, providing an opportunity for large numbers of students to gain experience and insight in the use of the Scriptures. The Federation publication, *A Living Record, A Bird's-Eye View of the Bible*, describes various methods of study which have been found useful in the Movements and contains an excellent introduction which helps students to "rediscover" the Bible.



Thinking ahead at the South East Asian Leaders' Training Course, Djokjakarta, Indonesia, December, 1951

There has also been much re-thinking, both in the Movements and the Federation, on the missionary task of the Church. The old conception of Western Christians going out to evangelize Eastern pagans is clearly inadequate today when we have come to realize how essentially pagan Christendom is and how great is the need for evangelism at home. The Federation, by providing a channel for the interchange of ideas among students of different countries, and then by bringing their representatives together with leaders of the missionary movement at a consultation, has tried to help its members to see that while the call to missionary service may lead many to go abroad, all students must accept their missionary obligation as part of their Christian vocation in any sphere of work in which they find themselves¹.

But before entering upon his chosen vocation, the student finds himself a member of the university community. More and more in recent years the nature and function of the university itself has been called in question by members of the Federation who are persuaded that beneath its professed "neutrality" and in the approach of many professors to their subjects there is an underlying philosophy which is incompatible with Christianity. In many Movements there have been fruitful discussions of the "university question" in which students have tried to discover how God acts and speaks through their particular academic disciplines, and have endeavoured to move the university community ever closer to its true destiny of serving and glorifying God. The Federation has contributed to this movement for a renewal of the university through coordinating the work done in different countries and through the publication of a Grey Book on *the task of the Christian in the University*. An important development in this concern is its transformation from a student to a university discussion, as many Christian professors have come to see its relevance for their work. This has been especially significant in Asia, where the booklet, *Christian witness to the idea of a responsible University*, was published in preparation for the first Asian Christian University Professors' Consultation held in Indonesia in December, 1951.

In addition to this work among university students and professors, the Federation has concerned itself with theological students. Its conferences have often been the only occasion on which those studying in denominational seminaries have had an opportunity to meet their fellow students from other confessions. These conferences have also attempted to relate theological studies to the political and economic life of the world in which these students will have their ministry.

Although activities in connection with its national Movements are the Federation's chief concern, it also has relationships with other international Christian organizations such as the World's Alliance of Y.M.C.A.s, the World's Y.W.C.A., the World Council of Churches and the World Council of Christian Education and Sunday School Association. In 1948 the World Christian Youth Commission was formed of representatives of these organizations to coordinate some of their work, to carry on a study program and to plan together common projects such as the third World Conference of Christian Youth to be held in India in December, 1952.

¹ Much of this thinking is summed up in a special issue of *The Student World* on "A Missionary Discussion", First Quarter, 1952.

MAKING THE W.S.C.F.

...a reality in your university

How can you make the Federation a reality in your S.C.M. and your university?

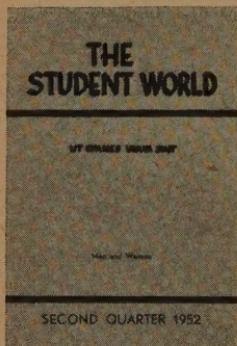
The Federation lives in the world only as the activity of local S.C.M. groups is a conscious expression of their membership in a world community of Christian students. The Universal Day of Prayer for Students can be not only a time when students around the world, summoned by the Federation Call to Prayer, join in common petition and intercession for one another, but also one when they learn more about other S.C.M.s and about the W.S.C.F., through which they are all united in Christian fellowship. Information on other Movements and on the important activities of the Federation is available in S.C.M. magazines and in Federation publications such as *The Student World* and the *News Sheet*. Small Federation crosses, to be worn as a reminder of the basis of our unity, may be obtained from the Federation office or from national Movement headquarters.

Every S.C.M. conference provides an opportunity for interpreting to students what membership in the world Christian community means. A session on the meaning and work of the Federation can be an interesting and significant part of any conference program. Displays of maps and posters, letters and photographs can make the S.C.M.s of Brazil and Nigeria a reality to members of the German Movement, and can bring home to Canadian students the importance of a Federation conference for training South East Asian student leaders. U.S.C.C. has recently prepared a fine film strip on the Federation with accompanying commentary for use at conferences of its member Movements, while the British Movement has published several issues of a magazine called *Encounter*, which describes the work and activities of the Federation.

There are "foreign students" now, not only in the United States and Great Britain, but in almost all countries where there are S.C.M.s. Many of them have been active members of Christian student groups and of the Federation in their own lands, and not only will they appreciate being drawn into the S.C.M. in their temporary home, but can be a source of enrichment in its life as they share their knowledge and experience of Movements in their own countries.

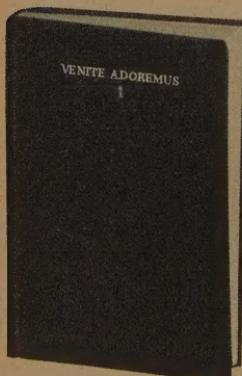
Contacts with Federation secretaries and special visitors are one of the best methods of learning more of its work and of making it a reality to students, rather than just an office at 13 rue Calvin, Geneva. Through your contributions to the budget of the Federation you help to make these travels possible, and thus bring S.C.M.s around the world into closer fellowship with one another.

W. S. C. F. PUBLICATIONS

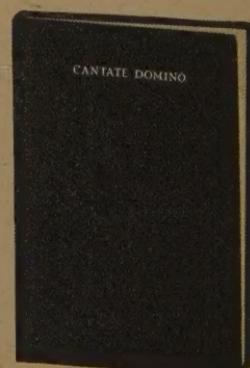


The Student World is the quarterly magazine of the W.S.C.F. Each issue is centred around a subject of vital interest to students and to all who are concerned with the problems they face. It also contains news of activities of the Federation and of its national Movements, of developments in the ecumenical movement, and reviews of the most important religious books and periodicals. Recent numbers have dealt with the Christian attitude towards racial problems, the missionary task of the Church, men and women relations and the Christian family, the problems confronting the Church in a newly-independent Asia, the present intellectual crisis of the Western world and its implications for the Church, and relationships between the Roman Catholic Church and the ecumenical movement.

The Federation *News Sheet* is a bi-monthly magazine which will keep you up-to-date on important events in Student Christian Movements around the world. It contains descriptive articles, illustrated with photographs, of member Movements of the Federation, and News-Letters about what the W.S.C.F. is doing — its conferences and meetings, developments in pioneering areas, new publications, relief and reconstruction work, ecumenical and missionary thinking, and plans for the future. The section "Federation Around the World" carries news of significant events in national Movements, and there is also a Meditation and subjects for intercession.



Venite Adoremus I is a book of twelve liturgical services of various Christian traditions, including morning and evening services, and services of Holy Communion, each presented in parallel English, French and German texts. This second edition is a valuable study document for all those interested in ecumenical questions, as well as being indispensable for worship at international meetings.



need, it has found its way into many ecumenical organizations and assemblies. This new edition contains over one hundred hymns from many different countries, all of them in at least three languages — English, French and German.

WILL YOU BECOME A "FRIEND OF THE FEDERATION"?

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